RELIGIOUS INTELLIGENCE

Ministerial Movements-Synagogue Worship.

Chat by the Way-Presbyterianism in New York.

Second Advent Theories-Catholie Missions.

PROGRAMME OF SERVICES.

Dr. Thomas Rambant, of Brooklyn, will preach in Dr. Thomas Rambant, of Brootlyn, will preach in Trinity Baptist Church this morning and evening. "Encouragement for the Scilever" will be offered to the Taberancie Baptist Church this morning by Rev. Robert B. Hull. In the evening he will discourse on

"The Wonderful Love of Christ."

The Wenderful Love of Christ."

The Rev. J. E. Scarles will preach Willett Street

Methodist Episcopal Church this more and a general prayer meeting, conducted by laymon, will be

held there in the afternoon and evening.
"The Love of God for the World" and "How to Make Home Happy" will be discussed in the American Free Church to-day by the Rev. C. P. McCarthy. The

Free Church to-day by the Rev. C. P. McCarthy. The church will discuss strawberries on Friday evening.
"What Is the Unpardonable Sin?" will be asked and answered by Rev. Fred Beil in the Academy of Music, Brooklyn, this morning. In the evening he will have a variety entertainment, singing and preaching.

At Washington Square Methodist Episcopal Church the Rev. J. M. King will preach at the usual hours to.

The Rev. Dr. Dunnell will minister to All Saints' Protestant Episcopal Church to-day as usual.

The Rev. T. H. Buren will preach for the Free Tabernacie Methodist Episcopal Church this morning, and the Rev. John Johns will discuss the "Perils of Un-

belie!" in the evening.

At the Chickering Hall service this morning the Rev.
Samuel Colcord will preach on "The Trial of Patth."
The Rev. Joseph Odell, of Brooklyn, will preach in

"A Practical Argument" will be given to Bleecker Street Universalist Church this morning by Rev. E. C. Sweetser, and in the evening "Stones of Remem-brance" will be piled up before the congregation.

brance" will be piled up before the congregation.
Dr. J. A. Broadus will preach morning and evening
m Calvary Baptist Charch. The regular camp meeting will open at Sea Cliff next Baturday under the direction of Mrs. Maggie Van Cott, the evangelist. Three sermons a day will be

In the Contral Raptist Church "The Kiss of the Backslider" will be explained and condemned this morning, and "The Value of a True Woman" be com-

puted this evening by the Rev. J. D. Herr. The Rev. S. H. Tyng, Jr., will preach in the Church of the Holy Trinity this morning and afterneon, and in the Gospel Tent in the evening.
"The Reality of Evil" and "City Companions" will

be discussed by the Roy. J. M. Pullman before the Dhurch of Our Saviour at the usual hours to-day.

In Eighteenth Street Methodist Episcopal Church this morning the Roy, W. F. Hatfield will tell the How to Reach the Masses;" and in the evening will describe the "Character of Banlam."

The Rev. N. L. Rowell will speak to the Free Baplist

Church this morning about "A Clean Heart," and in the evening about "The Sleeper."

Dr. Armitage will present to the Fifth Avenue Bap-

Drawn by the Evangelists," and in the evening will as-sert "The Lordship of Jesus as Thus Attested." For the Free Episcopal Church of the Reconciliation, the Rev. E. S. Widdemer will preach to-day at the usual

urs in Old Calvary Chapel. The Rev. W. T. Sabine will preach at the usual hours to-day in the First Reformed Episcopal Church. On Wednesday morning the Rev. Dr. T. H. Gregg, late vicar of East Harborne, Litchfield, England, will be consecrated bishop of the Reformed Church by Blahop

Grace Bantist Church will be served to-day by the

"The Family on Earth and in Hoaven" will be drawn together by Rev. William Lioyd this morning in the Reformed Church on Madison avenue. Mr. Lloyd will speak on "Crowned with Thorne" in the evening.

The Rev. D. B. Jutten and the Rev. J. J. Muir will

Dr. Isnac Wescott will preach Mrs. Webb's funeral sermon this morning and will deliver an "Address to ds" this evening in Plymouth Baptist Church. In Spring Street Presbyterian Church the Rev. Alfred B. Moment will say, "Beheld the Man," this

who Had his Thumbs and Great Toos Cut Off." The Rev. E. Van Slyck will preach in the morning formed Church.

Saptist Church this morning by the Rev. S. J. Knapp,

St. Alban's Day will be appropriately observed to-day in St. Alban's Protestant Episcopal Church, when the Rev. C. W. Morrill will preach morning and afternoon. sual hours to-day in St. Ignatius' Protestant Episcopal

In St. Mark's Protestant Episcopal Church the Rev. Pr. Rylance will preach this morning and evening. Edith O'Gorman, "the converted Nun," will give avenue and Forty-second street. Subject.—"Her Mi-raculous Conversion, Her Frials and Persocutions."

"The Glories and the Wrongs of Ireland" will be the subject of a lecture this evening by the Roy. M. I. Prarrell, paster of St. Peter's church, in Barclay street, at St. Patrick's church, corner of Bramhail and Deean avenues, Jorsey City Heights. The proceeds will be applied to the completion of the new church, which is the finest church edifice in Jersey City. Rev. David B. Jutten will preach in the Sixteenth street Baptist church to-day.

CHAT BY THE WAY. It is undoubtedly better to be honestly poor than lishonestly rich. Still, if there is any compromise by which we can get to be comfortably well off, with not

It was Thomas Brooks, the preacher of the seventeenth century, who said:—"Sugared poisons go down pleasantly; oh, but when they are down they gnaw

and gripe the very heart-strings asunder." It was Luther who, when reading the passage, that keepeth israel neither slumbers nor sleeps," re-marked that we ought to remember that "he that

hateth Israei" never sleeps either, and so it behooves as to keep on the watch for him.

It was a beautiful saying of St. Augustine that "A man may love gold and yet not have it, but no man

leveth God, but he is sure to have God." If you want to have the very best society the surest way to find it is to stay at home with your wife and

children.
It is easier to grumble at your neighbor twice than

to find an excuse for him once.

What a pity it is that the ordinary sermon should so closely resemble an epiate. One goes to church de-termined to near everything, but after the first lifteen minutes, by the time the speaker has warmed up to the dangers of this world and begun a variation on the old subject with "Thirdly," the eylids feel as though they were made of lead and the head totters on the shoulders as though the spinal cord had been suddenly extracted. It may be all wrong, but we have at times cattracted. In may be a right, who, after reading that the days in the north are sometimes four months long, intened impatiently and restlessly to one of these "Tenthly" sermons, and then whispered to his mother that Sunday was one of those four months days and that the minister would probably preach till

pous circles just now because congregations are apt to rail a minister without a proper investigation of his intecedents. Several societies have lately done what we often did in our boyhood when we went fishing, viz, haul at the line with the certainty of landing a the haddock and discovered that we had on a skate which we couldn't get off the hook. It

this matter it would not be necessary to convene synods and assemblies to nettle personal quarrels and a great many hard words could be erased from the ecolosinatical vocabulary which are only too frequently found on clerical lips. The devil always issues a proclamation for special thanksgiving when descens, ministers and peers grow red in the face and call hard names. The colored trustee was not far behind his paler brothren when he said:—"We don't know nothin' about Rev. J. Smith, and thereah

In these hard times personal friendship is submitted to very severe tests. When you had a large income and could give dinner parties, you were probably sur-prised at the aumber of people in this cold world who thoroughly appreciated your talents and your wine. But when your augar turned to vinegar the flies all buzzed off to a different corner and you were left to

sing these lines as a and solo:—

When things wont well my friends were many;
When things went ill I hadn't any.
It is said that the cannibals of the Fiji Islands are a thoroughly appreciative people. They delight in the missionaries, but it is in a gustatory fashion. They digest the preaching, and after that they digest the preacher. The supply of missionaries, however, is not equal to the demand, and, curiously enough, there seems to be some hesitancy on the part of promising young men to work in that field.

When a numbers man your to the content of th

young men to work in that field.

When a business man went to the Fulton street prayer meeting he put this significant sign on the window:—"The owner is undergoing repairs."

A very important legal question has arisen with respect to Lazarus. When he died he was possessed of certain property. This property went, of course, to his administrators and heirs. When he came to life again he had no legal claim whatever on the property which the Supreme Court had disposed of. The law does not recognize the right of any man to die, and. does not recognize the right of any man to die, and, after a given time, to come back again. Such permission would create inextricable conjusion. When a man dies, especially il he is a millionnaire, and his various relatives have been waiting to handle the tucats, of which he was so careful, he has no right to return. In the first place, his money has been dis-posed of to those who are not likely to give it up willposed of to those who are not havely to give it up will-ingly, and in the second place, although he might read his obtuary in the papers and be pleasantly surprised that he had so many virtues, he would be called a great many hard names by those who were quietly en-joying his possessions, and be thought even more meanly of than ever before. On the whole, if you have and a satisfactory juneral you had better let the matter

heartiest sympathy. His wife, he says, obtained his services as husband by a series of false pretences which make the blood run cold, and he is now seeking relief from marital thraidom in a divorce. While he was paying his attentions she solemnly declared on several occasions, and once in the presence of wit-nesses, that she could hoe an acre of potatoes and split two cords of wood between breakfast and dinner.
That statement settled for him the most important That statement settled for him the most important step of his life. Ite proposed, under the impression that the lady of his choice could wield the hoe and axe in a masterly way, and was promptly accepted. It now turns out, however, that she can only hoe three times across the field and split half a cord of wood. He appeals to the court to free him from his bargain, and threatens, if he loses the case, to revenge himself by the case to detect and making her. taking to drink and making hor life miserable. Such gross deception on the part of women ought to be pundaily entrapped in just this way. They propose to a lady with a well grounded impression that there is a quantity of money hidden away somewhere, and wake up, when it is too late, to the fact that they are doomed to a bitter disappointment and must get their own inv-ing. This abuse calls for the immediate attention of a right-minded community.

The various theological seminaries are engaged at this senson of the year in "ejsculating," as Mr. Chosto once said, their cierical fledglings upon the community. If there is any one in the world to be pitted it is a theological graduate, who is using the pulpit as the perch from which to take his oratorical flight. To be sure, the people who witness the wondrous performvenge for the hardships they endure by a series of criticisms, from which nothing escapes. The candidate is looked at and examined in as cold blooded ashion as though he were a graven image, with no sense of shame whatever. The color of his hair and eyes, the length of his none and chin, his necktie, the tures and manners are all investigated. He doesn't even have the satisfaction of taking other and lying down under a glass case while this anotomical process is going on, but must preach with the full conscious-ness that a thousand people are trying to find out what kind of an unimal he is and wondering if he will do

DR. HEPWORTH'S DEPARTURE

The Rev. Dr. George H. Hepworth, paster of the Church of the Disciples, left the city yesterday to spend a tour months' vacation in Europe. Dr. Hep-worth has been very hard worked for some time in the of the vacation he is about to enjoy. He will make an extended tour through the principal cities of Great Britain and the Continent

down the Bay yesterday morning. The arrangements for the leave taking were perfected by the young men of the church, acting through a committee composed of Messrs. F. E. Barnes, John Osborn, Jr.; G. S. Palmer, J. C. Anderson and R. H. Neuman. The steam tender Marion, of the Rocksway line, lets the foot of Thirty-fourth street, North River, at hail-past eight with a large number of Dr. Hopworth's parisnoners on board and proceeded to pier 44, where lay the steamer Egypt, of the National line, the vessel in which the distinguished clorgyman was to sail for Liverpool. Here another large delegation of friends and acquantances boarded the Marion, the total number of guests being about 400. A very elegant piece of flowers bearing the words "God speed?" was sent on board the Egypt to Dr. Hopworth, besides several other floral tributes. After numerous hand shakings and leave takings the bell was runs for all passengors to leave and, the Egypt dast loose and started down the river. Just before the steamer passed out of the pier Dr. Hopworth came to the boat and waved an adicu to its friends. He was followed by Dr. Taylor, of the Broadway Tabernacle, and the Rev. M. A. C. Arnold, assistant paster of the Church of the Disciplion, who also shiled for Europe. The Marion followed the steamer down the river through the Narrows to Sandy Hook. The William Flotcher, containing the friends of Dr. Taylor, also accompanied the steamer. On the way the trip was enlived by snatches of music played by Ebon's Seventy-first Regiment Band. Songs were sung by several of the gentlemen on board, and one caterprising lady wrapped an Amorican diag around her graceful form and with its folds waived an adicu to the departing clergymen. At Sandy Hook three choers and a tiger were given for Dr. Hepworth, Dr. Taylor, the Rov. Mr. Arnold and Mrs. Repworth. Then the Marion and Fletcher returned to the city and the Egypt was soon buil down in the distance. Besides taking with him his wife Dr. Hepworth is accompanied by Dr. Woodcock, of St. John, N. B. down the Bay yesterday morning. The arrangements for the leave taking were perfected by the young men

THE CLERICAL EXODUS.

Last Tuesday the Rev. Dr. Rust, Secretary of the Freedmen's Ald Society of the Methodist Episcopal Church, sailed for England. On Wednesday Rev. M. Simpson, of New Jersey Conference, Rev. Dr. Hoge, of Richmond, Va., and Rev. E. S. W. Pentreath, of St George's Church, Moncton, N. B., and Rev. Dr. Mc-Leod, of Batavia, N. Y., sailed, and on Thursday, 28th George's Church, Moucton, N. B., and Rev. Dr. Mc-Leod, of Batavia, N. Y., sailed, and on Thursday, 28th inst. Dr. R. M. Hatfield, of Philadelphia, and Rev. M. M. Benton, Jr. (Episcopahan). of Maysvitic, Ky., expect to sail. The Rova Charles F. Janes, of Corning, lowa; J. B. Preston, of Manius, N. Y.; Dr. Poltz, of New Paltz, N. Y.; Rev. W. Hart, of Newark; Dr. T. H. Skinner, of Cincinnat; Dr. Irvine, of Augusts, Ga.; Rev. S. A. King, of Waco. Texas, and Dr. A. A. Boge, of Princeton, N. J., sailed yesterday. Mr. N. Gilmour, New York State Superintendent of Public Instruction; Professor Enton, of Brooklyn, and Messer. A. Marquand, of New York, and S. Cheeseman, of Brooklyn, incentiates of the Presbyterian Church, left for Europe yesterday. Besides the forty delegates who will represent the Prosbyterian General Assembly of the United States at the Pan Presbyterian Council in Ediburgh, thirty corresponding members have also been appointed, most if not all of whom are going or have gone. The steamships Egypt, Boitvis, Bothnia and Germanic each took out their quota of piety and broadclott yesterday. Among the passengers who left this city yesterday week was the Rev. Edwin M. Bliss, who goes to Constantinople to enter the service of the American Bible Society as the assistant of his father, Dr. Isaac G. Bliss. Mr. Bliss has just completed his course of theological study at New Havon, where he was greatined last mouth. Rev. John G. Law has declined the appointment of evangelist in South Carolina Presbytery, Jeeing it to be his duty to rajoin his family in Europe, where his wife is still detained on account of ill health. He has already sailed from this port.

PRESBYTERIANISM IN NEW YORK The changes have been suog again and again of late on the decline of Methodism in this and other cities,

and we have been gravely told that it is caused, first of society which have been the main stay and support of the Church. But for every one that goes away another comes and the population of New York has very largely increased since the date of the beginning of the alleged to work upon that the decline has taken place. But

increased since the date of the beginning of the alleged decline. So that it is not for want of moral material to work upon that the decline has taken place. But what shall we say of the other cause when here we have the Preabytery of New York, one of the largest, and certainly the wealthlest in the country, telling us in their latest reports that they have 843 less church members in 1877 than they had in 1876. Then the communicants numbered 16,851; now the number is 16,038. Of the present number 1,313 were added on examination and profession of faith fifty-eight more than in 1876) and 661 were added by letter (107 less than last year). But the actual loss within the year past, aside from additions during the same time, reaches the round figure of 2,817. While the additions during the past year by certificate—which item represents the coming of church members to the city—have been less than usual, those of the last two years on examination are much above the syerage. These totals were, in 1875, 800 on examination and 563 by certificate; the year provious, 848 on examination and 764 by certificate, and, during 1873, 799 on examination and 767 by certificate. The Sunday school department, too, comes very near a decline, for it shows a gain of only sixty-cipit over last year.

The wealth and liberality of the Presbyterian churches of New York is well known and appreciated. They gave for home missions last year (ending April 30) \$86,965, which, notwithstanding the lard times, was \$12,936 more than the contributions of the preceding year. They gave to fopeign missions \$85,640, an increase of \$6,336; for ministerial education, \$12,947, a decrease; for ministerial education, \$1,7,947, a decrease; for ministerial education, \$1,500 are provided in the liquid of the system of the form of the freedmen \$6,094, a decrease in each case. The American Bible Society, the American Tract Society, the Presbyterian Ropalial and numerous other institutions and organizations look first of all to our city churches for history partly i

THE ROMAN CATHOLIC MISSION-ARY SOCIETY.

The Society for the Propagation of the Faith in the Catholic Church is that which approaches nearest to the missionary societies of the Protestant churches. Its receipts from all sources for this work for the last fiscal year amounted to the grand total of 5,930,050f. or \$1,186,190. Of this large amount France alone contributed 4,038,724f. (\$860,000), an increase of 136,640f. from last year, and more than twice as much as has been given by all the other countries in the world put together. The other countries in which there has been an increase of receipts are Alsace-Lorraine, from 198,765. to 203,836; Spain, from 4,528. to 79,729., of which 74,460?. are a single donation from a Spannard residing in France; British Islands increased from 139,3151. to 165,722f., of which Ireland contributed 115,858; England, 45,529f. (59,100), and Scotiand, 5,283f. (\$1,005). By comparing these figures with those for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase for last year it will at once be seen that the increase of Cashel is worthy of special mention, having contributed 25,711f. Tipperary alone sent more than \$5,000. The initial of Holiand have given 110,3771, and Portugal, 48,404f, both increase. There is a falling off for the whole of North America from 123,2071 to 122,6671; but, as there has been an increase of 18,2211, for the United States, the whole of this falling off must be charged to the account of Canada. But some of the contributions from these States are those for 1875 that were received too late for publication that year; but as only forty-five of the sixty-mine diocesses and vicariates apostolic that are scattered over the various States and Turritories of this Union have as yet been heard from, we may presume that the contributions sent in too late for the present report countributions sent in too late for the present report counterbalance those of the present year. Besides Canada the other countries in which there has been a failing off are Germany, Beigium, Italy, the Levant countrie

SECOND ADVENT THEORIES. There are three theories of the millennium now advocated—one of a prophetic day equal to 1,000 years; an æchic age of symbolic years, a distant but historic period of transition. The "binding of Satan" is the casting of the spirit of evil into the abyss or home of demons. The "chain" is the process of restraint, so he may no more seduce the nations. The Church innorits the earth by meeknoss. Though death continues, yet evil is reduced. This third theory makes Christ to introduce the millennium by a personal, yet not visible coming and reign. While it does not evaporate the idea of Christ into mere influences it does not make a second linearnation. Eyes may be opened to see Him, as were Eyes may be opened to see Him, as were those of Stephen and Paul, specially illuminated by in Holy Ghost. This great period begins by celestial developments, which are projected into the Church below, thence to the outlying humanity. Even those if the prisons of the lost feel the premonitions of judgments. This intenser life in the Church is but the beginning of the end. Catastrophes in history beging with the first resurrection, 1000 years before the film resurrection. This first resurrection is not the reinforcement of moral principles incredy, nor the reinforcement of moral principles incredy, nor the reinforcement of moral principles incredy, nor the reinforcement of holy souls and the spiritual death of the wicked take piace. The coming of Christ is spiritual—not material—until all nature melts, and the 40,000,000,000 souls who, it is estimated, have lived and sinned, come to the Judgmen Day. For this last consummation all things are ripen ing, even the cosmos itself. The processes of climination and development are going on, and he has already come to the border heavens. We, therefore, are twatch.

tion and development are going on, and he has aircady come to the border heavens. We, therefore, are to watch.

This, in outline, is the theory of one of the ablest contributors to the columns of the Church Union, who has been requested by a body of clergymen with whom he is associated to print his views. The theme is timely. Its study must be quickening.

MINISTERIAL MOVEMENTS.

Dr. A. Owen, of Lafayette Avenue Church, Detroit has resigned the pastorate, which he has held for a dozen years. A correspondent writes that the average pastorate of Baptist ministers in Michigan is but a little over two years and that last year nearly one-half he pasters in the State changed fields.

The Rev. R. C. Flower has withdrawn from the Disciples Church because his views on baptism have hanged. He says he cannot refuse admission into the church of any Christian who has been baptized by sprinkling or pouring, such person being satisfied with Heves in immersion.

Dr. C. E. Hewitt, of Minneapolis, has accepted a call Chicago, and Rev. W. W. Boyd, of Charlestown, Mass. accepts the call of the Second Baptist Church, St.

Chicago, and Rev. W. W. Boyd, of Charlestown, Mass., accepts the call of the Second Baptist Church, S. Louis.

The Rev. A. H. Muhro, of Toronto, has gone to the Pirst Church, Montreal; the Rev. Mr. Donovan has resigned St. Catharine Street Church, Montreal, and gone to England to cellect money for the Grand Ligne Mission, and Rev. J. L. Campbell, resigning at Dundas, Canada, has become Mr. Donovan's successor.

The Rev. C. Ferrin has also resigned his pastorate at the city of St. Catharines and gone to Western Avenue Baptist Church, Chicago.

PRESMYTRIAN.

Rev. C. A. Keeler has winderawn from the Congregational Church at North Evans and ministers to the Presbyterian Church at Hethany, N. Y.

There are three pastoriess churchos in Ithaca, N. Y. Rev. J. C. Werner, of the last class of Antrim Seminary, has accepted a call to the Presbyterian Church at Oaks Corners, N. Y.

The Rev. W. T. Hall, of Lynchburg, Va., has been made D. D. by the Southwestern University.

The call of the First Church, of Morristown, N. J., to Rev. Ruius S. Green, of Westfield, has been accepted. He went from the seminary (Abburn) to Westfield some half dozen years ago, where his ministry has been excellent and prosperous. This is the church that James Richards and Albert Barnes segred with such distinction and success.

The Rev. Joseph R. Kerr, of the Fourth Church, West Thirty-Lourin street, this city, has resigned, having been called to Philadelphia.

The Rev. Lyman Whiting, D.D., late of the Plymouth Church, Philadelphia, has returned to his former parish in Reading, Mass., to reside, He is in temporary charge of the First Congregational Church of Cheisca, both of which towns are suburbs of Boston.

The Rev. Charles R. Treat, pastor of the Second Congregational Church at Greenwich, Conn., recently tendered his resignation on account of til health. His people, however, refuse to accept, but missod will give their pastor a loave of absonce for six months, with a sentable purse.

suitable pursa.

Rov. David Wirt, late of Ripon, Wis., has accepted an invitation to the Congregational Church at Plymouth,

in the same State,
Rev. T. R. Sheer leaves the New York Avenue Meth-

and polity of the Methodist Church uncongenial, has, with a portion of his former congregation, formed a Congregational Church, of which he is to be the pas-

REFORMED DUTCH.

REFORMED DUTCH.

The First Reformed Church at Schenectady has offered a cell to Mr. William E. Griffla, a graduate of Union Theological Seminary and the author of the "Mr. Ando"s Empire."

The Rev. John McClelland Holmes, D. D., of Hudson, who has just accepted the invitation of the State Street Presbyterian Church to become its minister, is a son of the late Rev. Edwin Holmes, and is one of the meannest and eloquent clergymen of the Reformed Church. He is a graduate of Williams Collego and of the Reformed Theological Seminary at New Brunswick, N. J. His pasiorates over the Lee Avenue Church, of Brooklyn, and especially over the First Church, of Hudson, have been greatly blessed. He was the President of the Reformed Synod for 1376-7, but had left the denomination before its late meeting in this city.

The Classis of Albany a few days ago ordained Mr. C. Krickard to the Gospel ministry and then installed him pastor of the Holland Reformed Church in that city.

The Rev F. M. Begardus has removed from Mohawk, N. Y., to Brookheld, Conn., and Rev. J. H. Korshaw trom Galiopville to Sharon Centre, Schoharle county, N. Y.

ROMAN CATHOLIC.

Father Ward, of St. Theresa's Church, New York,

Rosense from Galiopville to Sharon Centre, Schoharie county, N. Y.

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ROMAN CATHOLIC.

Father Ward, of St. Theresa's Church, New York, has been transferred to assist Father Hughes at St. Jerome's, Mott Haven. As a variation and a recreation to the people of this parish in the reduction of their immense deut, an excursion or sait up the Hudson River has been arranged for to-morrow.

Of the presss who occupied the position of pastor in Brooklyn, upward of thirty years ago, Father Malone is the sole survivor. He is the first priest over ordaned by His Eminence the Cardinal Archbishop while he was still conductor to Bishop Hughes.

The Rev. Father J. B. Genin, who has been travelling and laboring among the Sioux Indians in Dakota, has forwarded to the editor of the Precama's Journal, by whom it has been sent to Rome, a box of Indian trinkers for the Pope, the best offering the red converts could make.

Bishop Scartorick, O. S. B., of Port Lou s, Mauritius, and his Socretary, Rev Peter Cox, have presented the Pope the sum of £850 in gold, being the third offering from his diocesse within a short time. The Catholic population of the diocese is about one hundred shousand, the Creoles being all Catholices except those who are in the government employ. The ludian population is about two hundred thousand.

There are 10,000 Titon Indians and about 12 000 Mandana (Padum) who live in the Standing Rock region, and who are exceedingly desirous that Catholic missionaries shall be sent to them. One of the former, sent by Stiting Buil, travelled 700 miles to Duluth, Miun, to request that Rev J. B. M. Genin should visit them of send some one eise in his stead. He therefore makes an appeal in their behali for Christian teachers. The sum of \$1,541 has been raised for this object.

toachers. The sum of \$1,541 has been raised for this colpect.

The forty hours' devotion of the Blessed Sacrament will commence to-day, the feast of our Lady of Perpetual Help, in St. Alphonsus' Church, South Fifth avenue, at the end of the solemn high mass at the o'clock.

Rev. Thomas O'Gorman, late pastor of St. John's Church, Rochester, Minn., has resigned his parish and joined the Paulist Fathers.

UNIVERSALIST.

The Rev. J. E. Davenport resigns his pastorate in North Orange, Mass.

Joined the Paulist Fathers.

The Rev. J. E. Davenport resigns his pastorate in North Orange, Mass.

The Rev. Mr. Smith was kolding services at Hightstown, N. J., with the design of building up a Universalist church, but the death of Mrs. C. M. Norton, one of the most active belpers in the work, has caused a suspension of the services.

The Rev. Dr. Miner has completed and commemorated the twenty-ninth year of bis settlement as bastor of the Second Universalist Church, Boston. The condition of the church is perhaps without a parallel throughout the land. The building in which they worship, with the grounds, cost \$150,000, and the current receipts for last year exceeded the expenditures by \$5,000 or \$4,000, so that the assessments for the present year have been made on a reduced rental of only \$50,000. And yet this is a church where the poor can worship with perfect freedom, none being excluded for want of ability to pay.

The Genessee Association of Universalist Churches will have their annual meeting at Nunda, N. Y., next Thursday and Friday.

The Rev. Richard Eddy will close his pastorate with the Universalist Church at Gloucester, Mass., on the list of September next.

MRTHODIST.

Rev. D. C. Jacokes, D. D., will supply for the balance of the conference year the pulpit of the Jefferson Avenue Church, Detroit, made vacant by the resignation of Dr. De Hass as United States Consul at Jerusalem has gone on an official visit to New Mexico.

To Bishop Wiley has been assigned the supervision of Methodist missions in Japan and China Conier ence, whose sessions will be held in the city of Peking on October 10. On his way to San Francisco, where he will embark for China, the Bishop will preside at the Coloraeo Conference, at Salt Lake City, August 10. He will sail by the steamer of September 1 from San Francisco shore with the steamer of September 1 from San Francisco shore with the work during the last few years. He expects to return by way of India.

Enforcement of Indiana, having Enforcement of Chilana, having the la

the progress of that work during the last few years. He expects to return by way of Indua.

PHISCOPALIAN.

The Rev. John Flanegan, a deacon of the Protestant Episcopai Church in the diocese of Indiana, having left the ministry of that church, has been formally deposed by the Bishop. The Rev. E. H. Harlin having also left the ministry of that church in the diocese of Iowa, and joined the "Irvingites," has also been deposed by the Bishop of that church in the diocese of Iowa, and joined the "Irvingites," has also been deposed by Bishop Perry. Mr. Harlin had not been actively engaged in the ministry since 1871.

Bishop Wingfield, of Northern California, has issued an appeal so the church general to raise \$11,000 to save the buildings and grounds of "St. Mary's of the Pacific" from the hands of the Sheriff. The property, he says, has aircady swallowed up \$40,000, and years of labor have been expended upon this church school by the late Dr. Breck, its founder.

The Rov. J. R. Sharp has accepted the rectorship of \$1, John the Evangeint, Philadelphia; the Rev. J. J. Landers has become rector of Trinity Church, Fredonia, N. Y.

Nor the backars.
Delaware, to-day.
The Rev. D. M. McCaffrey, lately defendant (success
The Rev. D. M. McCaffrey, has resigned the rector

The Rev. D. M. McCairey, saley defendant (success-fully) in a scandar suit nere, has resigned the rector-ship of the Church of Our Saviour.

The church in course of construction at Garden City by Mrs. A. T. Stewart having been accepted as the Episcopal Cathedral of the locarnation Bishop Little-join is to lay the corner stone on Thursday, the 28th

john is to lay the corner stone on Thursday, the 28th inst.

MISCELLANEOUS.

Frity ministers in the last lifty years have left the Lutheran Church to join other denominations, and forty-five bave done just the reverse.

George Muller, of Bristol, England (of orphanage notoriety), is anxious to visit America, and his wife writes to Professor Thury, of Brooklyn, that he would like to be invited here. Let him come as our people go to England ("on their own hook!") and stay as long as he pleases; but this fishing for hospitainty and contributions is hardly the way for a man to do who proclaims to the world that he and his orphans live by fatth or look to God for their suistenance day by day.

A new church has been opened at Genoa, Italy, under the auspices of the Free Church of Scotland.

The corner stone of St. Matthew's Evangelical Lutheran church, Hoboken, will be laid this atternoon at three o'clock.

At the junction of Hudson and Eighth streets addresses will be made in German by Rev. H. Haferman and Rev. Dr. Moldehnke, and in English by the Rev. Dr. Krotel.

AMBITION AND RUMILITY.

ERMON PREACHED BY REV. HENRY P. MENDES AT NINETEENTH STREET SYNAGOGUE YESTEB-

Street Synagogue was the episode of Korab's rebellion. The Rev. Henry P. Mendes said:—In striking contrast to all those men who have played such great parts in the religious development of the human race, such as Confucius, Buddha, Mohammed and Jesus the Nazarene, stands alone and grand our prophet Moses. Teaching nothing but that which elevates man's intellectual nature, the ond of his teaching is not a ensual paradise like that of Islam. He emphatically neutrated a religion of love. He was most apassure ing—the mildest of men; and the very thought of claiming affinity with the One he served would have been most repugnant and blasphemous—nay, his mind never trained the thought. None the less is he distinguished from the great Confucius by his implicit reli-ance upon revelation, which the latter rejected. THE CHARACTER OF MOSES—KORAR'S SEDITION.

The preacher pointed out how brilliantly the nobl character of Moses was exhibited in the episode of character of Moses was exhibited in the episode of Korah, a rebellion among the Levites, his own tribe, hitherto faithful, agrated by his own cousin, originated by one of the Konathites, the most distinguished section of the most distinguished ribe, who ranked first after the priesthood, who should have been first in obedience. Aided by chiefs of the tribe of Reuben and 200 princes, Korah presents himself before Moses, and, using the usual language of sed-tion, proclaims equality and domands by what right Moses and Aaron are exalted above them. Mr. Mendes described the prolonged torture of an preceding discovery, and pictured the scene at the text of the next day, as to who was to be chief in Israel. The grand and supreme monont arrives; slowly the words fall from Moses Hps, each word a leaden weight that sinks Korah's heart, each syllable one instant less before his doom. The lest is frightful and appalling. As Moses speaks, so it is the earth cleaves assunder, and in the depths of its ombrace Korah and his people find a living grave. Here, then, continued the lecturer, is ambition personned by Korah, proud, loity and overbearing, opposed to hamility person field by Moses. The ambitious man needs as many grees as Argus to watch his opportunities and his enomics as many arms as Briarsus to estat desires and gaard them when attained. Ambition is like a ladder with no top to it; however high the climber's step, "Excelsior" is still his cry. Higher he climbs while carth's glorious beauties and lovely symmetries meit in one confused view, reflecting to this here are noted and worthy ambitions, said Mr. Korah, a rebellion among the Levites, his own tribe,

NOBLE AMBITIONS.
Yet there are noble and worthy ambitions, said Mr
fendes. It is a worthy ambition to alleviate the pair

of suffering humanity. It is a noble ambition to serve disinterestedly one's country.

The true ambition there alone resides.

Where justice vindicates and wisdom guides.

But ambition must not be self-shores, which is a score; potson, fatal, for it insures mortidization, for truly it mortiles the sufferer, in contrast is humility, displayed so eminently by Moses. When the storm of rebellion bursts upon him he does not summon troops op the down the revolt of darmis, nor does he resign as they demand. "Who am I that I should go to Pharaoh?" he had said when his mission was first intrusted to him, but, once undertaken, he was no coward to resign it. He appoints a public trial. Thus he blunts the edge of the revolt for the time. To morrow it shall be. Thus he gives time for Koran's better sense to prevail. He expositulates, points out the dignities and privileges he already enjoys. When annihilation is threatened the people he begs them off. When the cutastrophe occurs and the demoralized people accuse him, and annihilation is again threatened and in process of execution, he hurries already on a trial threatened and in process of execution, he hurries had he been told to leave the people to their fate. He was to be the father of a greater nation. But he had not that ambition. He knew not the word Humility he know and practised. Is urging humility our sages point out that the law was given upon Sinai, amountain would be selected there was much commetion.

Ararat said, "Where the first chain was forged to

a mountain would be selected there was much commetion.

Ararat said, "Where the first chain was forged to join offended Heaven to offending earth, there the last chains shall be forged," "No," said Lebanon, "my cedar trees alone are fit companions for the tree of Lite." "But the thunder breaketh the cedars," said Carmel, "where the fire is to come upon liaal's priests, there the law, 'a flory law,' shall be given." "Upon me,' said Moriah, "where Aoraham, the founder of the faith, offered his gift to Heaven, there the law, Heaven's gift to man, must be given." Sinal alone was slient. Already it had heard the voice. It boasted not, and thus proving itself worthy its destiny Sinal became synonymous with light, law and reason.

The sormon concluded with a prayer for all to walk humbly.

LOST AND FOUND.

CC A A UU T 11 00 N NN e

Stolen daring the night of the 1st of June, 1877, from the
mail car from London to Puris:—
288, 820 French Reates, 3 per cent.
2500 Expytian 0 per cent United Stock.
25, 350 Spanish external Debt, 3 per cent, of 1872.
272 French Rentes, 5 per cent.
210,500 Russian Bonds of the year 1862 loan.
220,000 Expytian United 8 per cent Serip.
310,000 United States Funded 4½ per cent Bonds, Nos.
32,136 to 32,168, of \$1,000 each.
3 0006, French three per cent Rentes.
103 Northern of France Railway, in 103 obligations of
5000, each.

500f, each.

6 Western of France Railway Obligations.

4 Enatern of France Railway Shares.

Numbers of all the above securities are on file at the New York Stock Exchange and at the office of

L. VON HOPPMANN & CO., 50 Wall st.

All persons are cautioned against negotiating the above securities.

All persons are cautioned against negotiating the above securities.

FOUND—IN THE EAST RIVER, A WHITE BOAT, 12 I to 15 feet long. Apply to Captain B. A. COLEMAN, tugbest Walsh, pier 50 East fiver.

IF THE LADY WHO PICKED UP A CHATELAIN Insteal Purse in South forry stage, on Friday last, and atterward entered firand Central Hotel, will return same to 40 Vesey at, she will be rowarded.

JOST—BETWEEN 24Th ST. AND WALL STREET Liferry, via Madison avenue stage, about 9½ Friday morning, a 60d Chain, with Locket, black one side and white the other. If the finder will leave with R J. KIMBALL, 4 Exchange court, will be solitably rewarded.

Aschange court, will be suitably rewarded.

I OST—ACCOUNT BOOK, WITH RECEIPTED BILLS Jin; let in Misth awenu; care on Thursday evening, 14th inst. Pinder will receive a reasonable reward by returning same to room 30, No. 34 Park row.

I OST—\$10 RE WARD—LEFT IN PRIVATE ROOM OF LAW York and New Haven Railroad, Grand Central Depot, on 16th June, a Package of legal Papers of no value except to owner. Address LAWYER, box 218 Herald office.

LOST, ON THE 15TH, A LADY'S STONE CAMEO PIN Lidack stone with white head. The finder will be rewarded by returning it to P. & W., 17 John st. LOST-TWO CHECKS, DRAWN BY WINSLOW & Limier, on Third National Bank; will reward finder for return of same to payoe, 71 Wall st. Payment stopped. LOST-IN STEWART'S STORE, PORTEMONNAIE, containing small sum money and two keys, no use except to owner. Suitable reward paid by JOHN PREE, MAN, with Armstrong Bing, 310 Broadway.

LOST-YESTERDAY, IN BROADWAY STAGE, HE Litwoon Bloecker at and Post office, an old Memorandum Book, of no use to say one but owner. Finder will be liberally rewarded by sending address to or calling at 16 Bible House, corner 3d av. and Astor place. LOST-LARGE CLUSTER DIAMOND PIN, WEDNES-turning same to cashier, Grand Central Hotel. Lost—A PORTMONAIR, WITH TWO FIFTY DOL. Also and some smaller bills; also some cuts of printer matter and a small horseshos. The finder will please de liver it to the owner, 6 West 21st st., and receive thanks and a handsome reward.

TOST-A CAT; LARGE, WHITE BODIED, GRAY Libers and gray and black ball; there's reward. 115 West 12th st. Pick et.

Dicked UP, JUNE 14, 1877. A ROWBOAT, ABOUT 15 feet long, near the need of Long island Sound, which the ownerboan have by proving property and paving expunses. Address COX & GREEN, 40 Broadway, toom 37.

AREWARD—PORT THE RETURN OF A TORTOISE OF Shell Chain and Locket, lost by a lady at or near two Grand Central Radiroud Depot, on Friday, June S. Flease return to 30 West 4th at.

WATCHES, JEWELRY, &C. AN ELEGANT LOT STERLING SILVER WEDDING APresents; new designs; bought for old silver; very low for cash.

J. H. JOHNSTON, 150 Bowery for cash.

J. H. JOHNSTON, 150 Bowery.

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Acarrings, crosses, rings, stods, &c. Jurgensen English
and American Watches, \$10 to \$150; loans effected; Diamonds, Watches, &c. bought. Extablished 1858.
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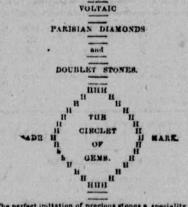
A Spikandid Diamond PENDANT, \$700;: 1 PATR
A Splittaire Knobs, white fine stones, 6 carats; 1 pair do. AT 918 BROADWAY, NEAR 218T ST. LOANS NE Agottated on Diamonds, Watches, Jowetry, Shawls, Silverware, &c. Ladies' private office. GEO, M. LYNCH

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PARGAINS IN DIAMONDS—I PAIR EARRINGS
88 carats, \$095; I pair do., each \$1,450 \$1,100, \$156
and \$200; Diamond Cross, \$1,050; do. \$500; do. \$250; I
Diamond Ring, 4½ carats, \$385; I do., each \$300, \$250,
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